

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, February 24, 1961

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Israel Consulate in Warsaw Puts Brake on Issuance of Israel Visas

NEW YORK (P-O) — Since the take-over of the Gomulka regime in Poland, which was followed by anti-Semitic outbreaks, some 35,000 Jews have migrated to Israel. Of this number, some 3,000 registered with the Polish Embassy in Tel Aviv, asking permission to return to Poland.

The result of this "about face" by a large segment of the immigrants, has been the adoption of a "tough" policy by the Israeli Consulate at Warsaw in the issuance of visas to Israel, according to Menashe Ungar, writing in the New York Jewish Day.

The new policy was explained by Vice-Consul Berl Zrubavel of the Warsaw Israeli Consulate in this manner:

"It is our duty to pour cold water on the desires of those wishing visas for Israel. We tell them Israel is not the paradise they imagine it to be, that they will have to work hard there and start their lives all over again. We give them three months to think it over. If they still insist on going after the lapse of that time, they get the visa."

There are still some 35,000

Jews in Poland with another 10,000 expected to be repatriated from Russia in the near future.

Most of the applicants, asserts Ungar, are professional people — Polish Jews who lived during World War II in the USSR. They are carpenters, tailors, shoemakers etc. Most of them have families.

"I saw people of various ages," he says. "Sad people with wrinkles on their faces, the legacy of the hard labor and hard times they had experienced in Poland and the USSR. They sat quietly and waited. Some of them had worked in labor battalions in Siberia; others in forests and factories. You could read it in their faces. Now they had nothing. Only the dream to get to the Jewish homeland. To get a visa for Israel. To get it they would sit and wait for three months."

The potential "mind-changers?" Well, they were there too. You could not tell, to look at their faces, which would stay when they reached Israel and which would want to come back. The new policy in vogue at the Israeli Consulate in Warsaw is designed to find out — in advance.

Every Seventh Israeli Couple Gets a Divorce, Survey Shows

JERUSALEM (P-O) — Every seventh couple in Israel gets a divorce and the major reason for divorce is adultery, according to a survey conducted by lawyers and justices as reported in the Israeli daily "Ha'Olam Hazeh."

The survey shows that adultery is most often cited as grounds in the divorce courts because, when it can be proven, the court is almost sure to grant the decree.

Also, it is pointed out, an influencing factor is the fact that

adultery figures largely in moving pictures and literature as a cause for divorce.

The survey discloses that many couples continue to live together after the marriage has gone on the rocks. The reasons for this continued maintenance of the home, according to the survey, are consideration for the children, the hardships encountered in obtaining a divorce in a Rabbinical Court and the difficulty of obtaining living accommodations.

Other grounds for divorce beside adultery which figure largely in Israeli cases are: financial problems which cause vexation, arguments and irreconcilable bitterness; a claim by wives that husbands have lost the ardor of their courtship days and complaints by husbands that wives devote too much time to activities outside the home and not enough to developing a sound and lasting family life.

Other causes include the aged mother-in-law complaint, cruelty, drunkenness, gambling, physical and psychological illnesses.

S. S. Herzl Sets Cruise Around World for Dec. 16

TEL AVIV — The SS Theodor Herzl of the Zim Line will take off next Dec. 16 from Buenos Aires on a world cruise, according to Dr. Zvi Hermon, a Zim director.

Speaking at a luncheon of the Commercial and Industrial Club here, Hermon said that berths for the winter world cruise will range in price from \$3,500 to \$8,000.

The trip will be the first global voyage for a Zim passenger liner although the company has been

operating regular Caribbean cruises for the last three winters.

Hermon said Zim has ordered a 23,000 ton flagship which should be ready for operation by 1963. President Ben-Zvi has proposed the name "Shlomo Hamelech" for the new vessel, Hermon added.

30,000 JEWS IN AMSTERDAM

There are an estimated 30,000 Jews in Amsterdam, which before its occupation by the Nazi barbarians had a Jewish population of more than 140,000.

Lord Mayor Urges Rabbis To Wear 3-Cornered Hats

LONDON (P-O) — The Jewish Lord Mayor of London — Sir Bernard Waley-Cohen — would have the Sephardic Jewish clergy of England revert back to the three-cornered hat worn by the Hahamim and Hazanim of 100 years ago.

The Lord Mayor pointed out the similarity between his own official three cornered hat which he wears as Lord Mayor and the former Sephardi clerical headgear.

Sir Bernard Waley-Cohen made his remarks at the kiddush in the vestry after services at the Bevis Marks Synagogue in London.

SNOW PELETS CAPITAL

JERUSALEM (P-O) — Snow and hail hit Jerusalem over the weekend as heavy storms throughout Israel brought torrential rains and floods to many sections.

The storm left crowns of snow on Mt. Meron, Mt. Canaan and on peaks near Kibbutz Sasa. Police vans aided in the evacuation of residents from Kibbutz Sde Nehemia which is located near the confluence of the Banias and Hasbani rivers which overflowed their banks.

Rabbi Urges Home Training To Curtail Promiscuity

LONDON (P-O) — Parents were urged to make the Jewish home a training ground for communal existence and a source of religious and spiritual influence by Rabbi B. J. Gelles of the Finchley Synagogue speaking at a meeting in the Dolis Hill Community Centre on "Judaism and Family Life," according to the London Jewish Chronicle.

Rabbi Gelles stated that a survey recently conducted by an eminent Jewish social worker in London among several hundred Jewish men between 18 and 22 years of age, had shown that only 25 per cent of them objected

in principle to "free love," while 75 per cent saw no objection to or harm in indiscriminate sex relations. Sixty per cent, said the rabbi, had indulged in promiscuity.

These figures, he declared, were sufficiently indicative of a trend which presented the adult

community and particularly parents with a serious problem.

He suggested that parents participate in the sex education of their children by speaking frankly to them and by emphasizing not only the obvious risks involved in promiscuity but also "the right scale of moral values."

Holocaust Day Observance Set For April 13

JERUSALEM (P-O) — The Israeli Cabinet has approved an amendment to the Holocaust Memorial Day law under which all places of entertainment and cafes are required to close on the eve of the 27th day of Nissan, the day set aside by the Knesset as Memorial Day for Martyrs and Heroes of the Hitler Holocaust.

Under the present law, places of entertainment were required to present programs in keeping with the spirit of Memorial Day but the choice of such programs in practice gave rise to many misunderstandings, according to the Jerusalem Post.

Memorial Day this year falls on April 13. The draft amendment, which provides a fine for violators, will be submitted to the Knesset by the Cabinet for final approval within a week.

Anti-Semitic Reds Scored By Nikita

LONDON (P-O) — Nikita Khrushchev, Russian Premier, personally intervened in a situation where a Jewess charged that she had been removed from her position as president of a kolkhoz (collective farm) on racial grounds.

The Prime Minister ordered her re-instatement, according to Andre Blumel, former President of the French Zionist Federation, who was quoted as saying in the London Chronicle that Khrushchev remarked:

"It is intolerable that anti-Semitism should persist in a Communist state."

Blumel said Khrushchev read a letter from the woman at a meeting of the Communist Party Central Committee and announced that he had given instructions that she be returned to her post.

Nose Jobs Big Business In Israel Make-over Fad

JERUSALEM (P-O) — A nose by any other name would smell as sweet, as Shakespeare put it. But if you have too much nose or too little nose that's a proboscis of a different schnozzola.

Jimmy Durante found that all a man has to do to get ahead in life is to proceed along the path laid out by his proboscis. His olfactory factory minted him millions. His theory is more honored in the breach than in the observance in Israel.

The nose doctors are doing a running business here and a score of plastic surgery operations are performed monthly on bulging beaks. You may start out in

life like Cyrano de Bergerac and wind up looking like John Barrymore if you follow the red arrow to the make-over mullahs.

The surgery sahibs tell us that

most of the applicants for profile re-arrangement are old maids

still looking under the bed for

a husband, young things hoping

to mint a crown in a beauty con-

test and movie actors whose nose

upstages their face to the point

where the mug might just as

well get second billing.

The two world wars revved up

the process of schnozzola make-

overs and now the plastic sur-

geons are doing a land-office

business. Not one to be sneezed

at or sniffed at. The job costs

\$200, takes half an hour and

leaves fewer marks than your

wife when she biffs you on the

bezer at the bistro.

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I wonder if you could give us the origin of this name OSIPINA. My mother's father came from around Polock Witebsk.—A. FROIKIN, Dayton, Ohio.

OSIPINA—more correctly Osipany—is derived from the name of the village of Osipany which is located about 10 miles from the town of Oszmiany in Lithuania. There was a regular village of that name and there was also an annex of the same name. This annex or suburb consisted of a single house—a roadside tavern inhabited by a Jewish family of 11 individuals. There is no doubt that this was your ancestral home.

DEAR MR. PEARLROTH: I would like to know the meaning and origin of my grandfather's name GELINCHISKI. He comes from Vilna.—EDWARD GLICK, Wilmington, Dela.

GELINCHISKI is a family name of geographical origin. It is derived from the village of Gielucie near Vilkomir, Lithuania. The whole village consisted of a single house, inhabited in 1804 by one Jewish family of seven individuals. From one of them your family is no doubt descended.



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Reports Differ on Lot of Jews In Britain's Private Schools

LONDON (P-O) — What is the lot of a Jewish boy in an English private school?

Spokesmen for the Jewish community in London differ on the treatment accorded Jews in the English private school, according to the London Jewish Chronicle.

Rabbi Kopul Rosen, addressing a meeting held under the auspices of the Jewish Agency Education Department and the Friends of the Zionist Federation Educational Trust, charged that Jewish boys attending Eton one of Britain's largest public schools, were not always "fortunate."

They are, he asserted, being offered up as sacrifices on the altar of parental vanity. He discussed the psychological troubles

engendered among Jewish children burdened with minority status in non-Jewish schools (even where anti-Semitism as such does not exist).

In a letter to the Chronicle, Miss Ruth Frankel, who had attended a private school, said about ten per cent were non-Christian. The school, he added, is a church foundation and is dedicated to Christian education and learning.

Her letter evoked contradictory notes from Jewish parents whose children are now attending such schools where they are entirely free from prejudice and intolerance.

The Headmaster of Westminster School told the Chronicle that there are about 10 Jewish boys in his school out of a total of 400 boarders and day boys.

"This is a Church of England

school," he said, "and we value our connection with the Abbey and therefore we prefer Church of England boys."

The Headmaster of Highgate School, which has a total enrollment of 900 pupils, said about ten per cent were non-Christian. The school, he added, is a church foundation and is dedicated to Christian education and learning. However, he asserted, Jewish students are allowed to organize their own religious services.

"We are a day school with a Jewish population not far from the doorstep," the Headmaster declared, "and we have done something to help them."

At Rugby, there are 22 Jewish boys out of an enrollment of 700 pupils. The Jews are not required to attend church services and facilities are given them for instruction in their own religion and to observe the Jewish Holy Days.

The Headmaster of Winchester School said: "There are no Jewish boys here. I have had in my time as Headmaster here very few applications from Jewish parents and the ones applying were not desirous of their sons attending chapel services. The real difficulty about Jewish boys in an English public school is the difficulty about Saturday mornings."

The Chronicle cites a recent novel of Anglo-Jewish life which described an incident when the hero's schoolmates at a public school "discovered the dreadful secret he had kept — that he was a Jew.

"He went through several days of what can only be summed up as hell," said the Chronicle.

One "solution" to the problem of the Jewish boy at the public school is voiced by A. I. Pollack, a former Headmaster, who points to the fact that Clifton School has established a Jewish House for Jewish boys. The House has its Synagogue and the boys are exempt from all school activities on Saturday. They have their own kosher table.

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Claims Top Jewish Judges Uninfluenced by Jewish Law

NEW YORK (P-O) — The four best-known Jewish jurists of the twentieth century — Louis D. Brandeis, Benjamin N. Cardozo, Jerome Frank and Felix Frankfurter — did not permit Jewish law to influence their thinking or even to enter the wide domain of their knowledge, according to Edmond Cahn, professor of law at New York University.

Cahn sees the Jewish Bible and the Jewish "sense of injustice" as the two outstanding Jewish contributions to law.

In an address prepared for delivery Feb. 26 at the Sinai Congregation in Chicago in observance of its centenary, Cahn points out that from the day Abraham confronted God outside the wicked city of Sodom and insisted that the Source of all Righteousness could not destroy the innocent along with the guilty, Jews have been the world's greatest virtuosi of the sense of injustice.

"If the Jews of each generation learn nothing else about their ancestral heritage," Cahn declares, "they learn somehow to struggle on behalf of all who are deprived, mistreated, reviled

or oppressed. We are always conspicuous in the front line, both in fighting injustice and in being attacked by it. For unrighteousness invariably recognizes us, as we do it, and knows us for its mortal enemy."

Cahn traces the American Bill of Rights back to the English Bill of Rights which in turn owed its inception to Puritan dissenters of the 17th century whose concepts of equity derived from the Jewish Bible.

"We come now," says Cahn, "to what could have been the third great Jewish contribution to democratic law and find to our dismay that it is almost completely lacking. Whereas the first of our gifts — the sense of injustice — is continual and ongoing and whereas the second — the doctrine of national covenant — is perfect and complete, the third contribution which it was incumbent on us to make, is simply absent. It represents our conspicuous lapse our default our collective failure."

Cahn defines this failure as the neglect of the study and use of Jewish law and its development over the years as a catalytic agent to formulate present day thinking.

He traces the rich historical and religious background of Jewish law and adds "What did the emancipated Jews proceed to do with this rich inheritance of theirs which they might have proffered to the Western world?

"Let me put the answer in blunt and forthright terms; the four best known Jewish jurists of our century have been Brandeis, Cardozo, Frank and Frankfurter — not one of whom permitted Jewish law to influence his thinking or even to enter the wide domain of his knowledge.

"The voluminous writings these four have produced, disclose not

the slightest acquaintance with the subject. Not a trace. True, in his later years, Justice Brandeis had a way of quoting the prophet Isaiah but what literate non-Jew could not do the same? Roman law, Egyptian law, Cheyenne Indian law, French law and Soviet law could interest and intrigue these four eminent minds but not the massive legacy of Jewish law.

"What then, is it incumbent on us as American citizens and Jews to do? I suggest it is our duty to repair the breach. I believe we owe a program of concerted action to the country, the United States, as much as to our Jewish ethnic inheritance.

"I ask you to join me in calling for the establishment of a professional academy or institute connected with an American secular university, where the Jewish law of past and present may be taught and studied, translated, evaluated, as well in English as in Hebrew, and used for comparative analysis, where in effect, the knowledge and understanding of Jewish law — free of ecclesiastical bonds — may be reborn.

"What we have already given to the cosmos of justice and law is priceless; how much more we have to give is beyond anyone's power of estimation. The challenge I wish you to see begins with the books of the Torah and continues anew with every forthcoming report of Israeli legislation and judicial decision. To meet it, we need an American Institute of Comparative Jewish Law."

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Arab Scribe Didn't Want to Convert

JERUSALEM (P-O) — Now it appears that the Egyptian newspaperman in jail in Israel who said he had been refused conversion to Judaism, didn't ask to be converted after all.

A week ago, Achmed Ali Osman, an illegal entrant into Israel, complained before the Jerusalem High Court for Justice that he had notified the prison governor three months ago of his desire to convert to Judaism.

The prison governor, said Osman, turned down his application. The High Court ordered the official to show cause within 20 days why Osman's request had not been transmitted to the proper authorities.

Now Achmed admits he had

no intention of converting to the Jewish religion but that in protesting against treatment he received in the prison, he asserted in a communication to the prison governor that if he wanted to get better treatment he saw no alternative but to "join the chosen people."

Israeli authorities charge that Osman's entry into Israel had been motivated by purposes inimical to the security of the state.

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WHAT FOODS THESE MORSELS BE

TRADITIONAL HAMANTASCHEN FINE YOMTOV CAKES FOR PURIM

By SARAH LIEBER

To continue our Purim holiday goodies, let's consider the traditional Hamantaschen. In my childhood, I was told that these yomtov cakes were named for the wicked Haman's pockets. But Rabbi Phil.

Lip Goodman, whose Purim Anthology is so fine, tells me that it is the similarity of the German and Yiddish word "mohn" for poppyseed, and the name Sarah of the villain of the piece, which gives the name to the triangular cake. At any rate, over the years there have been many fillings besides the poppyseeds and honey type. As a matter of fact most families have their own customs as far as Hamantaschen fillings are concerned. One of my friends always makes them with pineapple because her mother discovered the delights of canned crushed pineapple many years ago. Even the dough part can be made in several ways. My grandmother always made a rich yeast dough. My mother has a favorite pie or merbeteig crust. One of my aunts uses a cookie



Sarah

dough. Below are several varieties for you to try.

HAMANTASCHEN DOUGH I (cookie type)

2 cups sifted flour
1 1/2 tsps. baking powder
1/4 tsp. salt
1/3 cup vegetable shortening
1/2 cup sugar
1/4 cup honey
2 eggs

1 tbsps. lemon juice
Sift all dry ingredients together and set aside. Cream shortening, sugar and honey together until fluffy. Add lemon juice. Stir in dry ingredients and work into a cookie-cutter. Roll out on a lightly floured board or pastry cloth to 1/4 inch thickness. Cut into small circles with the edge of a glass or with a cookie cutter. Place a teaspoonful of desired filling on center of each round. Bring up edges of dough to form a triangle. Pinch together. Brush with slightly beaten egg, or with honey. Place on greased cookie sheet. Bake 20 minutes at 350 degrees or until golden brown.

II (yeast dough)

1/2 cup shortening
1/2 cup sugar
2 eggs
1 pkg. yeast dissolved in 1/4 cup lukewarm water
1/2 cup hot water

3 cups flour (approximately)
1 tsp. salt
1 tsp. vanilla

Cream the shortening and sugar until fluffy. Add dissolved yeast and eggs, beating to blend. Stir in about half of the flour. Beat until a sponge is formed. Add remaining flour, salt, vanilla and hot water, alternating. Knead on a floured board. Place in greased bowl and cover. Place in a warm place and let rise to double in bulk. Punch down. Knead until smooth and springy. Take a small amount of dough at a time and form into small rounds or cut into triangles and pinch edges together. Place on greased cookie sheet about 2 inches apart. Let rise until double. Bake 20 to 25 minutes at 350 degrees, or until browned.

III (Merbertig)

2 cups sifted flour
1 tsp. salt
1 tbsps. sugar
1/4 cup shortening or margarine
1 egg, slightly beaten
3 tbsps. cold water or orange juice

Sift flour, salt, and sugar together into a large bowl. Work in the shortening and beaten egg. Use enough water or juice to form a short dough. Chill. Roll out very thin. Cut into rounds. Fill each with desired filling. Fold over to form triangles. Bake 15 to 20 minutes at 400 degrees on a greased cookie sheet.

IV (cream cheese dough)

1 cup softened butter or margarine
2 small pkgs. cream cheese
pinch of salt

2 1/2 to 3 cups sifted flour
Cut butter and cheese into sifted flour until a compact dough is formed. Refrigerate until hard enough to handle. Using a small amount at a time, form into small balls of dough. Flatten each ball out onto ungreased cookie sheet. Fill each with desired filling. Pinch edges together to form triangle. Work very

quickly and keep used dough chilled. This is a very delicate pastry and well worth the extra patience in forming into cakes.

HAMANTASCHEN FILLINGS

I (Mohn and Honey)

2 cups poppyseeds
1 cup water
1/2 cup honey
1/4 cup sugar
pinch of salt
2 eggs, beaten

Have the poppyseeds ground by the storekeeper if possible. Otherwise, wash them, then pound to a pulp. Combine with all other ingredients except eggs.

Cook over very low heat, stirring with a wooden spoon to prevent scorching. Cook until all liquid is absorbed and the mixture is thick. Cool. Beat in eggs. If the mixture is too thin, return to a low heat and cook slightly until congealed. If desired, add a half cup of white raisins to the mixture.

II (Prune Butter)

2 cups thick prune butter
1/4 cup fine cake or cracker crumbs
1/2 cup ground blanched almonds
1 tbsps. grated orange rind
Combine with a fork and use as filling.

III (Mixed dried fruits)

1 lb. pitted prunes
1/4 lb. dried apricots
1/4 lb. pitted dates
1 orange, unpeeled, with seeds removed, cut into quarters
grated rind of one lemon

1/4 cup dried cake or cracker crumbs

1/2 tsp. cinnamon
Put all fruits through food chopper using medium blade. Add remaining ingredients. If desired, chopped nuts may be added. Use as filling.

A WORD TO THE WIVES

For your Purim dinner, how about serving noodles with poppyseeds as a substitute for potatoes. Goes well with pot roast or with chicken.

Don't forget to make some special goodies for the Shal Achimnos plates. Cookies made by the youngsters in special shapes, such as Hamans, Esters, Mogen Davids, Megillahs, make very attractive decorations for the top of the gift.

And above all, that contribution to charity is especially traditional at this time.

BOY, GIRL RANK HIGHEST

ALBANY, N. Y. (WNS) — Michael A. Lesk, a 15-year-old Jewish boy from Brooklyn, ranked highest among 55,000 candidates in the state this year for Regents scholarships, and Virginia Jordan, a 15-year-old Jewish girl from the Bronx, received the highest ranking among girl contestants.

9 SOLDIERS CONVERTED

CASABLANCA (WNS) — Of 22 people who were converted in 1960 to Judaism by the Rabbinic Court of Casablanca, nine were Americans, among them a lieutenant in the U. S. Army.



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Free Luncheon and Refreshment Plan Meets With Widespread Acceptance in New York Area

A plan offering free luncheons and refreshments to Jewish organizations in the greater New York area seems to be receiving widespread acceptance.

The program, sponsored by The National Jewish Post and Opinion is currently being tested in the New York area. It later may be expanded to other parts of the country.

At present only the refreshment plan is being tested. Last year the luncheon phase of the program was tested.

Under either plan, advertisers in The POST and OPINION like Tender Leaf Tea, Barton's Candies and other leading food manufacturers supply the full menu free in return for a specified number of labels of the manufacturer's products.

The plan brings together the needs of Jewish organizations and manufacturers of food products into a happy combination. The organization may secure year-round refreshments at no cost, while the manufacturer not only introduces his products to a wide group of Jewish consumers, but in addition is sup-

plied with labels showing that the members of the groups have purchased his products.

One of the test programs last year was arranged by The POST and OPINION for the Forest Hills (Long Island) Chapter of Hadassah, as shown by the accompanying photos. The menu included hors d'oeuvres, soup, entrée, dessert and tea or coffee.

So far this year a total of 126 organizations have returned the attached coupon showing their interest in the refreshment program. The refreshment program differs from the luncheon program in that it is designed to provide only dessert or snacks.

Manufacturers participating in the program are Chase and Sanborn Coffee, Tenderleaf Tea, Barton's Candy and Educator Cookies.

An organization may arrange for as many refreshment programs during the year as it wishes.

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Film Exhibitor Barred From Using Title 'Exodus'

NEW YORK (P-O) — A film based on the exodus of the Jews from Europe to Israel shortly after World War II, will be presented at the Symphony Theatre on upper Broadway under the title "The Earth Cries Out."

The film's exhibitor, Bernie K. Hoffer, endeavored to use the title "Exodus" for his picture but was stymied by a court injunction obtained by Otto Preminger whose movie "Exodus" based on the best-selling novel by Leon

Uris is now showing at the Warner Theatre, 47th st. and Broadway.

Hoffer's picture was made in 1948. The name of the producing company was Exodus Productions. He cannot however use the word "exodus" in connection with the picture's promotion owing to the injunction. In describing what the film is about, in a brief prologue, he talks of the "egress" of the Jews from Europe to Israel.



Guests at Forest Hills Luncheon

Part of the more than 200 Hadassah women who attended the luncheon at the Forest Hills Jewish Center supplied free by national advertisers in The POST and OPINION under its free luncheon program.

PTA Asks Parents to Censor TV

NEW YORK (P-O) — The exercise of parental censorship over television programs watched by their children was urged in a resolution adopted by delegates to the 13th annual convention of the National Association of Hebrew Day School Parent-Teacher Association at the Hotel Park Inn in Rockaway Park.

The resolution stated that parents "must not shirk their responsibilities in making certain that television programs viewed by their children do not conflict with the moral values sought jointly by the Jewish home and the Jewish school."

"Despite the constant assurances of the television industry to provide better programs for children, we continue to note with dismay the staggering amount of violence and questionable values which constitute television fare for children," the delegates charged. "Parents do not avoid their responsibilities in this vital area nor rationalize away the insidious effects of these programs."

The resolution called on parents of children attending day schools to "join in national efforts to raise the standards of television programs" for youngsters and to see that children of primary grade age do not view programs indiscriminately in the meantime.

MRS. AGNES MEYER TO AID

NEW YORK (WNS) — Mrs. Agnes Meyer, former vice-president of the Washington Post, declared here at the mid-winter conference of Hadassah, that she would help raise the four million dollars required to complete the building of the Hadassah-Hebrew University Medical Center.



Labels for Admission

Members of the Forest Hills Chapter of Hadassah shown presenting their labels which admitted them free to the luncheon at the Forest Hills Jewish Center, Queens, N.Y. The five-course luncheon was sponsored by The National Jewish Post and Opinion at no cost to the Hadassah group.

Mixed Seating Wins In Louisiana Shul

NEW ORLEANS (WNS) — Opponents of mixed seating in Orthodox synagogues suffered a serious setback this week when the Louisiana Supreme Court reversed a lower court ruling of 1957. The lower court had held that in matters of religion the majority cannot impose its will on the minority through institutional changes in religious practice.

The decision to have mixed seating was voted at a board meeting. The minority insisted that the board had no right to change the character of the synagogue and the issue terminated in litigation and communal disputes.

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'Aliya Insurance' Would Aid Migration to Jewish State

JERUSALEM (P-O) — A new type of insurance has been proposed to meet the move for increased aliyah to Israel.

Moshe Ater, economic editor of the Jerusalem Post, suggests Jews in the diaspora take out insurance policies against the time they will migrate to the Jewish homeland.

By this means, he explains, they will be insured of the funds necessary to transplant themselves and their families from the country of their residence to Israel.

Apart from idealistic youth groups and a few others, Ater claims the decision to migrate to Israel is "delayed by most people until they are driven to it, perhaps by professional disappointments or business setbacks, which serve as 'eye-openers' and help them to decide to seek home and future in the Jewish homeland. The change in circum-

stances, he adds, thus reduces the would-be immigrant's resources just at a time when he needs them to finance his immigration. For middle-class people this is not a cheap undertaking, Ater points out. It is against this contingency that the new plan proposed by Ater would insure the prospective immigrants.

He admits there are two "soft points" in his scheme. One is that the insurance company might go bankrupt if there was a sudden mass aliyah on the part of the policyholders. The second is that policyholders who were, for one reason or another, unable to realize their dream of migrating to Israel, would be making their premium payments on something they would never be able to collect.

The solution of the first problem, Ater says, would be for the Jewish State to underwrite

the insuring company against such a circumstance. The solution of the second problem would lie in the linking up of the "aliyah insurance" with some type of life insurance.

The columnist concludes, "Of course many questions and details remain to be settled. An outline should suffice to show that a new and potent instrument of Zionist economic activity could be created along the lines of ordinary insurance — although of a somewhat paradoxical kind, in accordance with the unique character of the Jewish world problem."

"The financial scope and the practical impact of this insurance would depend, of course, upon the eventual way in which it would be implemented. But the general situation both in Israel and in a number of other countries seems to warrant public discussion of the scheme."

Day School Growth in South Unrelated to Segregation Battle

NEW YORK (P-O) — The All-Day Schools are mushrooming in the South but the rapid growth has little to do with the segregation issue, declared Rabbi Theodore Charner, principal of the Hebrew Academy of North Queens in Bayside, L. I. at the 13th annual convention of the National Association of Hebrew Day School Parent-Teachers Association.

The ratio of Jewish children in the South, in All-Day Schools, is much higher than in other parts of the country, asserted Rabbi Benjamin Kamenetzky, principal of the Hebrew Academy of South Shore at Woodmere, L. I.

As an example, Rabbi Kamenetzky cited the fact that in New York City, with a total Jewish population of 3,000,000 there are 35,000 students in 97 Hebrew schools.

In Charleston, South Carolina, which has a total Jewish population of 700 families, he said, 112 students attend a four-grade Jew-

ish Day School. In other Southern communities, such as Newport News and Augusta, he declared, the majority of Jewish children attend Jewish Day Schools.

Rabbi Charner presented a comprehensive report on the Southern Region which includes Florida, South Carolina, Georgia, Louisiana, Texas, Tennessee and Virginia.

He reported that "the most interesting aspect about the growth of Day Schools is that our experience definitely indicates that the segregation issue has nothing to do with this growth."

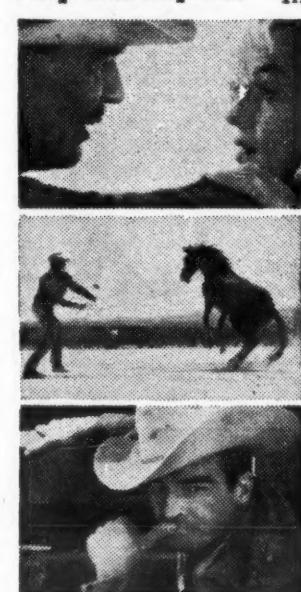
He asserted that "if anything, wherever segregation is a local issue in the South, it is harder to open schools, because Jews are very sensitive to doing anything which can be construed as taking sides in this issue. Geographic segregation is a fact in all Jewish sections. In New Orleans, for example, the two desegregated public schools are 12 miles away from the day school and the Jewish neighborhood."

Couple Wed in Hospital, Dad, Near Death, Happy

NEW YORK (P-O) — The father of the bride wore a white carnation in his blue serge suit. The gleaming white corridor leading to the reception room was lined with 28 members of both families.

The bride arrived in slacks and changed to a white wedding gown in the nurses' dressing room. Doctors in white tunics looked on as the sacred words of the Jewish ceremony were intoned by Rabbi Josiah Dary of the

•
"A Picture That I Can Only Call Superb!" — Her. Trib.



Rego Park Jewish Center and when the symbolic marriage glass was shattered and the rabbi pronounced Charles Goldberg and Harriet Lauper man and wife, everybody, including the interns, felt impelled to silent cheers.

It was the most impressive wedding in the history of the Boulevard Hospital, Long Island City, Queens, and the father of the bride, who viewed it from a wheel chair, and whose white carnation outshone the eyes of the 19-year-old bride, rated top billing at the performance above that of the bride, the groom and all the guests.

The reason for this is that his run-of-the-life contract may soon end. Suffering from a critical kidney ailment he is near death. The wedding was originally scheduled for next Saturday at the Rego Park Jewish Center but doctors told the couple they better hold it at the hospital last Thursday, if they wanted Max Lauper to give his daughter away, because he might not be alive next Saturday.

SWASTIKA SMEARING AGAIN
ROME (WNS) — Fifteen small swastikas were found scrawled on the Town Hall in Perugia.

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WHERE TO GO
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IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Friday, Feb. 25 — National convention of the United Zionists of America will take place at the Biltmore Hotel on Friday and Saturday. The convention will commemorate the 80th birthday of Vladimir Jabotinsky, the founder of the movement. Dr. Joseph B. Schechtman will deliver an opening address on the life of the late leader.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.
America-Israel Cultural Foundation 2 W. 45 St., NYC 36, OX 7-4030.
American Red Mogen Dovid (Supporting Israel's Red Cross), 225 W. 57th St., NYC 19, PL 7-1627.
Anti-Defamation League of B.B. 515 Madison Ave., NYC 22.
Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065.
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300.
Herzliah Hebrew Teachers Institute 314 W. 91 St., NYC 24, TR 7-4880.

Israel Government Tourist Office 574 5th Ave., NYC 36, CO 2-7550.
Jewish National Fund 42 E. 69th St., NYC 21, TR 9-9300.
Kashruth Supervisors Union 205 W. 14th St., AL 5-7330.
National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.
National Council of Jewish Women 1 W. 47th St., NYC 36, CI 6-3175.
National Council of Young Israel, 2 W. 16 St., NYC 11, WA 9-1525.
Poale Agudath Israel of America, 147 W. 42 St., NYC 36, BR 9-0816.
Religious Zionists of America (Mizrahi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940.
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647.
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beckman St., NYC 38, CO 7-8203.
Union of Orthodox Jewish Congregations of America 84 5th Ave., NYC 11, AL 5-4100.
United Zionist Revisionists of America, 55 W. 42d St., NYC 36, PE 6-0332.
Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201.

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Day Schools to Seek Aid From State, Rabbi Warns

NEW YORK (P-O) — The matter of church-state separation and Jewish community support of the all-day school, was brought into interesting focus by Orthodox Rabbi Emanuel Rackman, former president of the Rabbinical Council of America and the New York Board of Rabbis.

Rabbi Rackman warned that the "inexplicable reluctance of American Jewish federations and welfare funds to provide communal funds for Jewish day schools would compel supporters of such schools to seek aid from public funds."

He asserted that the Jewish federations "cannot on the one hand presume to speak for the entire Jewish community in opposition to state aid to parochial schools and at the same time refuse to channel to their own parochial schools the aid that is so desperately needed."

IN THE FEB. 3 issue of the Jewish POST and OPINION, the New York Board of Rabbis expressed itself as "unalterably opposed to any kind of state aid to religious institutions."

Rabbi Rackman voiced his warning at the 13th annual convention of the National Association of Hebrew Day School Parent-Teachers Associations in the Park Inn Hotel at Far Rockaway.

The Jewish Day School in the United States, Rackman said, has established a record of achievement fully meriting assistance from Jewish communal funds.

Dr. William Brickman, in the forefront of the battle for seeking state aid to Jewish schools, once again made his bid at the PTA convention.

INDICATIONS are that Dr. Brickman's view is gaining ground in the Orthodox circles as shown by the position of Rabbi Rackman and others at the convention. Certainly, he has brought many around to the point of view that the issue proves to be an effective whip over Jewish federations which have hitherto been covering less than 25 per cent of day school budgets.

Another indication of the success of Dr. Brickman's campaign was a statement issued at a recent board meeting by Rabbinical Council president Rabbi Charles Weinberg who called for a revaluation of their position vis-a-vis the Rockefeller Bill that calls for state aid to schools with religious affiliations.

Dr. Brickman urged the American Jewish community to drop its strong support for the "dubious doctrine" of separation of church and state in respect to public funds for religious schools and to make a concerted campaign for such aid for Jewish Day Schools.

Dr. Brickman, professor of Educational History and Comparative Education at New York University, said that the majority opinion in the country today seemed to be that payment of any funds from a public source to a denominational institution was a violation of the traditional principle of separation of church and state.

THE EDUCATOR insisted however that there never has been a separation of church and state in the United States, especially in education. There are numerous examples throughout U. S. history of federal and state fi-

nancial aid to denominational schools and colleges, he declared.

"At the present time," he asserted, "there are numerous religious schools which are enjoying the benefits of loans for improving instruction in science, mathematics and languages under the National Defense Education Act of 1958."

He said that the American public school was in fact "a non-sectarian Christian institution" and that the American people had been paying "huge sums from the public treasury for public schools that are actually religious in spirit." Compulsory school attendance often means compulsory participation in religious ceremonies in public schools, he declared.

"FOR TOO long," he asserted, "the American Jewish community has been one-sidedly devoted to the dubious doctrine of separationism. It is high time in the light of the cold realities of a long record of cooperation by the government and religion in educational affairs to take a new look at the situation."

Such a new look, he added, should include study of the record of the 268 Orthodox-oriented Jewish Day Schools in the United States which "have more than proven themselves with signal service to the nation and Judaism." Basic justice requires that the public offer aid for public service and without any more control than the state is already exercising over religious schools without the payment of funds, he said.

He urged that all Jewish groups should make "a concerted campaign for public aid" to Jewish schools and he argued that "a beginning toward federal support of education in schools under religious auspices might be made through the passing of a modified National Defense Act. A new law should include provision for the forgiveness of the loans made to such schools."

"If the religious schools can contribute toward the national defense, they should not be expected to be the only ones to pay for the privilege," he told the delegates. "The parochial schools, which are recognized by the federal and state governments as fulfilling the compulsory attendance laws, should not be regarded as institutions with second class civic status."

Urges Israel to Drop 'West' For Bid With Afro-Asians

LONDON (P-O) — Israel should associate herself with the undeveloped countries of Africa and Asia rather than with the "sophisticated diplomacies" of the West, according to Mrs. Barbara Castle, M.P., speaking at the annual dinner and ball of the Pioneer Women of Great Britain, here last week.

Mrs. Castle is quoted in the London Jewish Chronicle as saying that Israel should "live down" the accusation often leveled against her, that she is merely an outpost of Western civilization in the Middle East.

"I see Israel becoming more and more an integrated part of the Middle East," she said, "and identifying herself still further with the hopes and aspirations

HOW DOES DEMOCRACY AFFECT JEWS' INTEREST IN ZIONISM?

By CHARLES ROTH

Nahum Goldmann ducked an issue at his press conference last week when asked whether increased democracy in a country had anything to do with that country's Jews remaining more stand-offish to his bid to join the World Zionist Organization.

During his report on the Congress, Goldmann glowingly reported the participation of the entire Latin American Jewish Community. Also, he indicated that he was not overly disappointed with the turnout of only two organizations from the United States that had sent observers.

When asked whether the heavy participation of Jews from Latin America at the Congress couldn't be due to those Jews feeling themselves outside general community life and failing to see a bright future for the Jewish community there, he dismissed it by saying that the Jews in Latin America were more Zionist while the Jews in the United States were more isolationist.

THIS ISN'T so and Goldmann knows it!

Traveling to the Congress I had the occasion to sit with some Argentine Jewish leaders aboard El Al from Paris to Lydda.

I sat next to a Mr. Finkelstein who is head of the Achdut Avodah and behind Mr. Kamenzian, who is head of the Association of Jewish Communities in Argentina. Speaking to them in Yiddish I received a first hand report of the kind of lively Jewish life known in New York forty years ago. Mr. Kamenzian was born in Buenos Aires and speaks Yiddish and Hebrew as well as Spanish. You can imagine my surprise when I was told by both these men that they didn't see any future for the Jews in Argentina.

WHEN I pressed for an answer all I could get was a shrug of the shoulders and uplifted palms.

I did, however, receive some kind of hint from my earlier conversations with Mr. Finkelstein. I had asked whether there was any active part taken in the general labor movement of Argentina by his own movement (just left of Ben Gurion's Mapai) or by the Hashomer Hatzair (extreme left Zionist group).

He indicated that there was none. Perhaps some on a personal level.

NOW THESE groups are made

up of men in middle age or past that. There is little likelihood that they themselves would go to Israel (several thousand a year do migrate to Israel). Yet, their activity as a leftist group is unrelated to the general aspirations of the working elements in the country.

This tells the story of the kind of isolation experienced by the Jews of that country. Nahum Goldmann knows very well that as Jews become integrated in democratic society their relationship to other Jews becomes more philanthropic than prior commitments of national solidarity.

Goldmann has been making statements long enough about assimilation being the greatest danger to Jewish survival and is no doubt more aware of this problem than most of us. Nevertheless, like most of us, he veers away from tackling a fundamental question: Why Jewish survival?

LET ME PUT the question in a more palatable manner. Can we or can we not do anything about Jewish survival? It seems that if we would spend more time probing this question the Jewish community would become more aware of the things they could realistically do to further this goal.

Oscar Handlin says quite candidly, in a recent article in the London Jewish Chronicle, that we Jews in the United States are

being transformed by a process over which we have little control — which reminds me of a parable I sometimes tell when I occasionally lecture.

There was once a farmer, who, when a flock of wild ducks landed on his lake, fed them, housed them, and put up a sign Duck Farm.

To all who came by, he looked and acted like a successful duck farmer. He alone knew that he could no more know where the ducks came from than he could know when they would leave. But as long as they stayed, he remained a duck farmer. Besides, who knows? Even if these ducks left, perhaps the winds or natural circumstances that brought them would bring another flock before anybody realized it.

MOST OF modern Jewish leadership today are akin to this kind of duck farmer. Hordes of Jews, streaming first from the ghettos to the slums in the lands of opportunity; from the slums to the better neighborhoods and finally to the golden ghettos of suburbia. As they land on the different ponds of organized Jewish life there always seems to be a leader, who gives them a label, puts up a sign and calls them his own as if his ideology and point of view was that which produced them and can also sustain them.

Who're we kidding?

Sees Serious Gap Between Israelis and U.S. Jews

By LILLIAN LEVY
Washington Bureau Chief

WASHINGTON, Feb. 5—Being an Israeli no longer is considered something above and apart from being a Jew by most of Israel's young intellectuals, Moshe Shamir, prize-winning Israeli novelist, told the P-O.

Here for a three month lecture tour sponsored jointly by the B'nai B'rith Hillel Foundations and the United Jewish Appeal, Mr. Shamir will speak to faculty and student groups in colleges and universities throughout the United States about current thought, opinion and culture in his country. He is particularly conscious of the fact that there is a serious gap in understanding and fellowship between American Jews and Israelis of college-level.

The sense of superiority in the past and recently has been reflected by the preference of some Israeli visitors and students in the U. S. to associate with American gentiles rather than Jews.

Mrs. Castle said it was to be regretted that Israel had counteracted much of her valuable work on behalf of the African nations by her support of France's nuclear tests in the Sahara. She pointed out that France had ultimately decided to abandon the tests and that it was a pity Israel had not had the courage to gamble on that eventuality.

Mrs. Castle envisioned Israel's "real role in the world" as the provision of moral leadership for other groups including the British Labor Party which might well draw the strength to make its own political Negev more fertile from the example set by Israel.

Stressing the urgency of conciliation between Israel and her Arab neighbors, Mrs. Castle said that Israel would not flourish by triumphing over her enemies but only by turning them into friends.

"We feel more at home with the gentiles and have more in common with them than the Jews we meet here," some of these Israelis explained. The problems of Jews on the American scene are of little interest to these Israelis unless they are related to Israel.

"There is a growing feeling among intellectuals that Israel's destiny cannot be fulfilled without a higher sense of belonging to the great Jewish people, their history and their traditions," Mr. Shamir said. "But I would be less than honest if I did not say that for me being a Jew and living in Israel is the best and luckiest experience."

A Sabra, Mr. Shamir won the Bialik prize in 1955 for his novel "King of Flesh and Blood," since translated into English, Spanish and Dutch. The 40-year-old writer serves on the central committee of the Union of Hebrew Writers and teaches drama at Tel Aviv University besides writing a weekly column for an Israeli newspaper.

"The writing and cultural development in Israel will be meaningless unless it reaches all the Jews of the world and so must the writing of Jews abroad in the diaspora be transmitted and understood by Israelis," Mr. Shamir said. To advance these ends, he has backed and supported a movement, now the official project of the Writers Union to which he belongs, to translate contemporary novels and plays. This work is supported by government funds.

His talks in the U. S. will be given at meetings designed to further the Hillel Foundations and campaigns in behalf of the 1961 UJA drive.





Synagogue & School management



ADMINISTRATION • EQUIPMENT • SUPPLIES • GIFT SHOPS

Unique Insurance Program Helps Underwrite Future Security of Temple

By MYRON SCHOEN

Modern financial planning in the synagogue envisages not only the provision of an income, predominantly from membership dues, which will adequately support a well-rounded program of activity and service in a given year; it includes also the building of reserves from a variety of sources to secure its future existence. These words were spoken Schoen by Irving I. Katz, Executive Di-



rector of Temple Beth El, Detroit, as an introduction to a round-table discussion on "Securing the Future of Your Synagogue" at the 8th Workshop Conference of the National Association of Temple Administrators in 1956.

MOST congregations, struggling each year to "balance the budget," find it impossible to do much about the future of their synagogue. The smaller congregation feels that this approach can only be utilized by the larger, wealthy institution. Yet we read of large bequests left to small churches and welfare institutions not only from trustees and members but from totally unexpected sources.

Some of the leading churches in America have been able to achieve their prominence and

stability through the creation of large endowment funds. The American synagogue has lagged far behind in this regard but it is good to report increased activity and some success in their efforts.

ON THE WHOLE, synagogue foundation and endowment funds currently in existence make their appeal to and rely heavily upon those able to make substantial donations of money, securities or real estate. However, we are glad to note a new and exciting approach taken by The Temple of Cleveland, Ohio. The following is quoted from its announcement:

To many, a 'Foundation' signifies a fund derived from gifts of capital from donors of substantial means. Our Temple Foundation will grow not only from such gifts, but equally from the generosity of members of more modest economic circumstances."

HOW DOES The Temple of Cleveland propose to make it pos-

sible for the average member to contribute to the long range stability of their synagogue? By a unique temple insurance program which is described in their brochure as follows:

"We can insure the future of the Temple by insuring ourselves. A program has been devised whereby members and their immediate families can obtain low-cost permanent life insurance, the amount and cost varying with their age . . . When fully organized and developed this insurance program should eliminate the need for future temple assessments. The unusual feature of this insurance is that members may secure this coverage without medical examination, or medical history. All policies are issued standard. Up to one-half of the face value may be assigned to any beneficiary. In the case of minors up to three-quarters of the face value of the policy may be assigned. All premiums to that insurance of which The Temple is beneficiary are wholly tax deductible."

LEO S. Bamberger, executive secretary of The Temple, explains that the plan differs from a general group life insurance program mainly because it is a guaranteed issue with cash value,

should a policy be forfeited. The initial order has to be for 100 policies and subsequent addition must be in groups of 50 policies.

The progress of this unusual and exciting approach to assure the financial security of the synagogue will be followed by professional administrators, fund-raisers and lay leaders in all parts of the country. That it has aroused interest is already evident by Rabbi Uri Miller, writing in his Beth Jacob Congregation (Baltimore) NEWS, describes the plan and states:

"These are present-day techniques which are being employed in order to take care of future requirements of congregations. Obviously when a temple as wealthy as the one in Cleveland undertakes it, it certainly means that congregations such as ours ought to give it very serious consideration. I am certain that we could obtain greater details as to this proposal and perhaps find that it does apply in some significant measure to our future needs."

Rabbi Miller is correct. Every temple ought to give serious consideration not only to its immediate needs but its long-range security and stability. If your congregation hasn't done so already it can begin to by creating a strong committee to explore the area, and start the educational process in the very near future.

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I THINK AS I PLEASE

French Gain New Status In Israeli Schools

By CARL ALPERT

HAIFA — Is English one of the official languages of Israel? Departments of the Government disagree over the answer. The Ministry of Posts says no; the Ministry of Justice says yes; the Ministry of Education takes an ambivalent attitude. And the visitor to the country is sometimes confused.



An English-speaking tourist who walks into one of Israel's busy post offices to buy a stamp, send a telegram, purchase a postal money order, or

avail himself of any of the other facilities of the post, will find that all signs and all information for his guidance are in French only. Wherever it finds English still in use, the Israel post office is rooting it out. Since the creation of the State, envelopes mailed on the first day of issue of a new postage stamp, known as First Day Covers, have borne the stamped notation: "Day of Issue" in English and Hebrew. As of last December, French replaced the English.

THE POST OFFICE spokesman maintains that outside of the 1959 Geneva convention which established English, Chinese, Spanish, French and Russian as official tongues for telecommunications, English has no formal

world standing. The official language of the Universal Postal Union is French. The Israel post bases its non-recognition of English on a 1948 law which abolished a standing British requirement for use of English.

The Ministry of Justice, on the other hand, says plainly that the official languages of Israel are Hebrew, Arabic and English. The Ministry publishes the great majority of the decisions of the Knesseth in English, and 12 volumes of Israel's law have thus far appeared in English translation.

The Ministry of Education is faced with a dilemma. In December, 1959, the Governments of Israel and France signed a cultural treaty whereby French was

given an enhanced status in the local schools. Obviously this could be only at the expense of English, and there have been difficulties with parents as a result.

WHAT IS THE language situation in Israel's schools?

The teaching of English generally begins in the 6th grade of school, and goes on to the 12th grade, the last year of high school, for a total of seven years of instruction. In the high schools, pupils adopt an additional, secondary language, which is Arabic or French. There are a few schools where French is the first language, and English the second.

In its own attitude toward languages, the Ministry of Education declares that it must be guided by certain basic considerations: first, the wishes of the parents; second, the tradition in favor of English, which has existed in this country for many years; third, the ties with Jews abroad, who for the most part live in English-speaking countries.

There is no doubt that English dominates as Israel's second language today, but if French continues to supersede English as the first language in the schools, as appears to be the goal under the terms of the treaty, then the situation nationally may change within a few generations.

indeed reports an appreciable increase this year in the teaching of French in the grade schools, as well as an increase in the election of French as a first language in high schools.

TO BE PERFECTLY fair, those whose original mother tongue was English must not forget that there are tens of thousands of Jews in Israel who come from countries where English was almost unknown. A good many of these, as for example the Jews from Morocco, regard French as their mother tongue, and they can hardly be blamed for wishing their children to learn that language.

There is no doubt that English dominates as Israel's second language today, but if French continues to supersede English as the first language in the schools, as appears to be the goal under the terms of the treaty, then the situation nationally may change within a few generations.

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Warns Against Acts Which May Be Interpreted as Leading to Assimilation

BALTIMORE, Md. (P-O)—The president of Mt. Holyoke College in Massachusetts believes that if a rabbi can preach at Protestant church services at the college, then Jewish students attending the college can attend those services.

Rabbi Uri Miller, of Beth Jacob Synagogue here, called attention to the college president's statement in a recent issue of the Synagogue bulletin and used it as a warning to rabbis to be careful in their actions, lest their acts be misinterpreted as "leading to aspects of assimilation."

The Holyoke incident, reported to him by the Hillel Foundation, points up some of the dangers of inter-faith activity, Rabbi Miller wrote. Catholic priests do not cooperate with the college ad-

ministration by preaching in the Protestant chapel and therefore Catholic students are not required to attend the non-Catholic services.

"To me," declared Rabbi Miller, "it seems this is particularly important, demonstrating the kind of Logic that might be expected. I am sure that most of the rabbis who preach there do so on the basis that their sermon does not involve them in the actual service.

"Nevertheless, to the college president it appears otherwise. This is an indication of the fact that we can hardly be too careful in spelling out our relationship with others, for whatever we do may bear an interpretation that may be objectionable. "Our rabbis stated 'Ye Wise, be meticulously careful in your statements.' This applies not only to things that are said but even more so to acts that are performed. We must be particularly careful that we be not misinterpreted in terms that eventually lead to aspects of assimilation."

Rabbi Miller, in a subsequent bulletin, calls attention to the question of whether or not a Jew should attend a marriage ceremony at which a Jew and a non-Jew are wed.

"My response," asserts the rabbi, "would be that it is undesirable and improper to attend a ceremony of that sort. I look upon attendance as more than merely being physically present. Attendance means participating in the 'simcha' and in that sense giving consent to the nature of the affair. While this is particularly applicable to close relatives and to people who represent certain viewpoints in Jewish life

STUDY PLAN FOR SUBWAY IN TEL AVIV

TEL AVIV (P-O) — The management of the Paris Metro (subway) has been engaged by the city of Tel Aviv to conduct a survey to determine the cost of building a subway system here

A spokesman for the municipal government emphasized that no definite decision has been made by the city of Tel Aviv regarding the construction of an underground transit system.

The municipal government will pay the experts sent here by the Paris Metro management their regular salaries and any transportation expenses incurred.

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MR. FULBRIGHT PARTLY RIGHT

Censorship over the press is practiced by Israel. Every reader of The POST and OPINION knows this. Carl Alpert deplored the ban on free reporting in a recent column in this paper.

SO WHEN SENATOR J. W. Fulbright criticizes Israel for this censorship, we can only agree.

Fulbright, who holds the important post of chairman of the Senate Foreign Relations Committee, did not stop at this charge against Israel, but went on to make other accusations which this paper finds unacceptable.

ALPERT IN HIS column made the point that unnecessary press censorship gave support to those who seek to use it as a whip with which to castigate the Jewish state.

Mr. Fulbright therefore is warranted in his denunciation of Israel for its press censorship. We suggest to him though, that he might, when he blames Israel for the Sinai invasion or the Arab refugees or for breaking UN agreements, consider also the Arab nations in respect to their press censorship, to any UN agreements they might have broken, or whether the Arab refugees might not be the responsibility of others than the Israelis and so forth.

And also Mr. Fulbright may be able to find some things for which Israel deserves praise. Her newspapers, for instance.

Not everything Israel has done is praiseworthy. But by the same token not everything Israel has done is blame-worthy. A rounded picture by Mr. Fulbright might earn him more respect, and also allow his views to win support so that his correctives may have a chance to achieve their purpose.

ROCKWELL HELPS US

The victory that George L. Rockwell has won in the Appellate court of New York, which reversed a decision banning a speech by him in the city, is a victory for free speech. The case will go to the Court of Appeals. We hope that Rockwell wins.

THE PROBLEM OF Rockwell is no different from that of Gerald L. K. Smith and William Dudley Pelley, so that the Jewish community has had experience in dealing with this type of anti-Semitic agitator.

Out of this experience has developed the silent treatment, which of late has been much maligned even though it has been demonstrated as meeting most of the needs when confronted with the situation of a crackpot who seeks to overthrow democracy.

ALL OUR NATIONAL Jewish organizations have placed the stamp of approval on the silent treatment, which means that instead of furnishing the American-brand of fascist with the publicity he so desperately requires to build a following, he is frustrated. In this process, many Jews who for sufficient reasons are blinded when they see a recurrence in America of fascist militia tactics, are also frustrated.

But the final score is what really counts.

And eventually victory comes to the side which strengthens instead of weakens democracy and democratic practices.

WHEREVER THE restraint imposed by the silent treatment has been carried out, it has been effective. In cities like Boston and Philadelphia, the riots have given Rockwell just what he wanted—notoriety. In Detroit, on the other hand, wise police surveillance prevented a similar outbreak.

Restraint may be asking for superhuman conduct by those who either fought the Nazis or saw their kin destroyed by them, or both.

Yet until a better procedure of combatting Rockwell, who now looms largest of all in the anti-Semitic fringe area, is found, we should not forget that we can pay a huge price for the satisfaction we get of manhandling a few inconsequential crackpots.

ORTHODOXY'S ROLE

Many of the main battles in the Jewish community in the past two decades have been won by Orthodoxy, even though Orthodoxy may not recognize it. They have won because they are the only branch of Judaism which today has a precise program, and even though this program is too harsh for even the Orthodox rabbis to insist on, American Judaism may have been saved from serious errors by this insistence of the Orthodox on the retention of everything.

When Orthodoxy feels secure enough to make changes in an orderly way so that the people themselves will not have to force these changes, then Orthodoxy may find that it fits the mood of the Jewish community in a way which although it may not restore its former glory, will give it a chance to live and thrive in the American environment.

The EDITOR'S CHAIR . !.

We received a few weeks ago, a printed letter from reader A. S. Epstein, of Santa Monica, Calif., which he said was being sent to 2000 persons throughout the U.S.

The letter enclosed a copy of a letter from "The New Deal Movement" in Israel protesting against allocations to Israeli political parties from United Jewish Appeal funds.

"This money is spent to a great extent," the New Deal Movement letter charges, "for purely party purposes, including the election campaign to the Knesset and local councils. The elections which are now taking place involve the expenditure of millions of dollars, part of which have been received from the funds of the United Jewish Appeal."

Epstein in his covering letter asserts that he was assured by "the top half dozen personalities" of the UJA "that these contributions to Israeli political parties were going to stop."

The letter then goes on demand a "yes or no" answer to the question: "Are you or are you not going to demand that all UJA monies raised in the U.S. are to be distributed and used for charitable and immigration needs only and under no conditions will any such monies be given directly or indirectly to political parties in Israel?"

Our stand on the question is well known. Yet to be fair to everyone, we felt that we wanted to check on The New Deal Movement and its serious charges, so we sent the communication from Mr. Epstein to someone in Israel whose judgement and integrity are beyond question.

Here is the reply:

"There, no doubt, are several respectable citizens associated with the "New Deal Movement". At the same time it might be noted that two of the most respected of its leaders, namely Eliezer Livneh and Prof. Yeshayahu Leibovitz, have parted company from the movement, and the movement has lost what little support it might have had in the first flurry of its initial appearance.

Now for the issue involved.

"Personally, I am opposed also to the granting of UJA funds to the political parties in Israel, but one must understand WHY it happens, and WHAT is being done to curtail it. Some of the following may be elementary, but it obviously requires re-telling.

"Before the State of Israel came into existence, many of the functions of the embryonic state were undertaken by the Zionist political groupings. The fact that they did so, and that they set up the framework and machinery, made it possible for the State to come into existence almost effortlessly. Performance of these functions, normally carried on by a government, or by other private bodies, became a tradition of the political parties, and they do not easily divest themselves of such traditions.

"One can not compare them with political parties and their functions in the United States, since the background and organization are different. Nevertheless, the Israel government, led by Ben Gurion, has bit by bit been divesting the parties of those functions which should not be in the hands of parties. The school system was first on the list, and the schools were nationalized. The same was true of the employment exchanges, which were nationalized. Next on the list is the national health system, and which most Israeli leaders feel should be in the government hands.

"The trend is clear and unmistakable. Yet much still remains in the party hands. There are very splendid sport organizations, reaching tens of thousands of youth, carried on by political parties; there are community centers for the youth, clubs, recreational activities, welfare programs and the like, which have traditionally been part of the program of the various political parties. Immense sums of money are spent on this work, and it is

in recognition of the value of this work—sometimes called constructive activities—which if not for the parties, the government, would have to do, that the UJA has decided to help.

"Such help is tapering off gradually. The parties see the handwriting on the wall. It is NOT good that this kind of thing be done under the aegis of political groups—but to cut off the program suddenly would result in great hardship to all these activities which are useful and indeed necessary.

"The UJA should perhaps set up a five-year schedule of steadily reduced payments to the parties, to enable some sort of proper transition—but certainly NOT drop the aid abruptly as is demanded by those whose sole motivation seems to be to want to hurt Israel or embarrass the Israel government."

●
FROM NEWSPAPER reports, no matter how complete, it's not always possible to judge who wins in a debate. But we seem to feel that Prof. Toynbee will never be the same after his debate in Montreal with Ambassador Herzog.

The famed historian apologized for some of his remarks about Jews, such as that they were fossils, but did not retreat from his stand that the treatment of the Arabs by the Israelis was no different from the treatment of the Jews by Hitler.

AT SEVERAL points Dr. Toynbee repeated charges made by the American Council for Judaism, which indicates how painstaking is the research by the British historian.

Any newspaperman using Dr. Toynbee's approach would soon find himself working on fiction. Said Dr. Toynbee: "I do not know how far the Haganah was implicated, but I have heard it said and I have never heard it denied that after Deir Yassin, Jewish trucks went around with loud speakers in Arab settlements and called out: 'If you don't want this, get out.'"

THE FACTS ARE available. The people are living today who took part in the conflict when the Arab nations sought to drive the Jews of the then Palestine into the sea. Why not ask the Arabs, Dr. Toynbee, if you don't believe the Israelis? They will vouch for the fact that the Jews sought to assure the Arabs that they should not flee, but should remain.

It is the nature of armed conflicts that decisions taken are not always the wise ones. The 150,000 Arabs who stayed in Israeli territory should be proof sufficient that the Arabs were not forced to flee, but did so at the instigation of their own inflamed leaders.

DR. TOYNBEE seems to be making a crusade against the Israelis and the Jews. He even charges dual loyalty. The surveys on anti-Semitism, which exploded the previously held theory that anti-Semites were not only the uneducated, but were numerous in the intellectual fields, do not prove that Dr. Toynbee is an anti-Semite. We have more respect for facts than he seems to have to call him that.

But it does seem apparent that Dr. Toynbee is a little bit vexed that Jews survived and is not friendly disposed to them.

The NATIONAL JEWISH POST OPINION

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FRIDAY, FEBRUARY 24, 1961

Jewish Calendar

5721-1961

Purim — Thurs., Mar. 2
Passover—Est Day — Sat., Apr. 1
Lag B'Amer — Thurs., May 14
Shavuot—1st Day — Sun., May 21

5722-1961

Rosh Hashonah — Mon.-Tues., Sept. 11, 12

WOMEN'S VIEWPOINT

What's Fair for Female, Is Not Fair for the Male

By HELEN COHEN

As I've said before, I usually agree with Ann Landers in her advice, but occasionally I decide I would have answered differently. Once again her response to a letter struck me as not quite on the right track.

A young man had written in to say, in regard to a previous letter, what was so wrong with a certain mother bleaching her son's hair? (To Helen



Helen

be sure, that particular mother had sounded anything but normal to us.) He himself, the boy continued, had started to bleach his own hair and now it was a lovely golden color instead of the dull dark one it had been, and the girls had begun to make a fuss over him. Life had become very pleasant.

ANN REPLIED that there was no law against it, but wasn't there some better use he could make of his time, and besides what did the boys have to say about it.

I can understand that it is proper to look askance at any tendency of a member of the male sex to anything that smacks of the feminine. Don't want our boy to be a sissy or a weakling.

I DON'T happen to find any of the above unacceptable, but we can understand the apprehension; a man to be manly needs to steer clear of anything that is supposed to belong in the domain of the opposite sex.

Even so, I feel it is unfair, in our struggle for existence on this planet, and may the better man win, that women are allowed to do anything within

Prepare Art Portfolio of Old Temple

NEW HAVEN, Conn. (P-O) — The Congregation B'nai Jacob is making a permanent record of the old synagogue it occupied on George Street and which is shortly to be demolished.

An art portfolio comprising photographs of the old building has been completed. The effort was temporarily halted when a heavy storm destroyed the Menorah before a picture of it could be made.

During the past Hanukkah season, however, the Menorah was completely rebuilt and the necessary photographs taken.

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their power to improve their chances, especially in the marriage market, whereas a man better not try any tricks, the sissy.

ANYONE OBJECT to a girl improving the color of her complexion with rouge and lipstick and eye-make-up. No, fine. Any objection to a girl reducing the size of her waist with a girdle? Course not. A man in a girdle? Ha. Anybody want to find fault with a girl taking herself to a plastic surgeon for a prettier nose? Why no, certainly not. How about a boy doing so? A girl wants to be a red-head or blond or blue-black or whatnot? Anything if it makes her happy. But a boy should try to catch a girl friend or two by changing the color of his hair, for shame.

Me, I'm in favor of giving the male an equal break — as long as he doesn't become any less of a real man. In the meantime, until this concept becomes generally accepted, you guys who are unhappy with what fate handed you have my good wishes to do what you can to improve matters. Just keep it to yourself as much as you can.

NOW, MA'MA, what could be better use of time than something to enable a possibly shy, anxious young man to blossom forth as desirable date-bait? Was it such a terrible trick to play on those young ladies all gotten up in their padded bras and permanently waved hair and face covered with make-up-base and teeth straightened with braces and on down the list?

MRS. BETH-ZION ABRAHAMS
St. John's Wood,
London, England

Charges Rabbis in Florida With Indifference to Duty

• Editor Jewish POST and OPINION

The stories of Rabbi Joseph Simkies who lived in a house trailer so that he could be within walking distance of his congregation and that of Rabbi Hillel Silverman who used skis, because

of heavy snowfall, to get to his shul, should make some of our rabbis down here in sunny Florida blush with shame at their lame excuses for not being with their congregations during hours of prayer.

In very few of our synagogues are the rabbis attendant during morning services: for some it is too early, for most it is too inconvenient. I even know of one rabbi in our community who, when asked if he would be present at Sabbath Mincha and Middah services, said he would come to the services only if he could

Jabotinsky Favored Latinizing Hebrew

• Editor Jewish POST and OPINION

Your contribution, Mr. Carl Alpert, in his article on Latinizing the Hebrew alphabet, seems to be unaware that Vladimir Jabotinsky had given the matter serious thought. And, in fact, published a book, "Taryag Millim" on the subject, in which actual examples of Latinizing are utilized. The work which was published in England in the 30's is now out of print, but were there sufficient demand, we have no doubt would be reprinted.

MRS. BETH-ZION ABRAHAMS
St. John's Wood,
London, England

be guaranteed that nine others would be there.

As Bill Bernstein said, it may be "Shver tsu zeln ah Id," but to be a rabbi is not difficult at all; he does not even have to be a practicing Jew!

It is men like Rabbis Simkies

and Silverman who make some-what easier to bear, the bitterness and disillusionment engendered by our rabbis by their utter self-abandon and the shedding of their responsibilities.

NORMAN RICHMAN
Miami, Fla.

Ohio Couple Aids Israeli Family With 17 Children

• Editor Jewish POST and OPINION

We feel we should thank you for the story you ran in the Dec. 16 issue of your paper referring to Mr. and Mrs. Ben-Haroush of Kiryat Nachum Maabar, Israel, who had just had their 17th child, born in the Government Hospital at Haifa.

We noted that the family was in straitened circumstances. So we sent them six parcel post packages containing women's clothes, men's suits, socks, shirts,

underwear, ties, shoes, sheets, towels, coats, etc.

We have been in continuous correspondence with the family. We feel that anyone able to help in a situation like this should do so. We have visited Israel twice. We are happy that Israel has accepted one and a half million of our people.

MR. AND MRS.
BEN LEVINSON
Cincinnati, Ohio

**Lee White
Not Member
Of Temple**

• Editor Jewish POST and OPINION
You made a mistake in your January 27 issue. It is true that Mike Feldman and Arthur Goldberg are members of my congregation but Lee White is not.

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HEBREW TEACHER wanted for Conservative congregation in Florida. Modern methods. Will consider only persons who submit complete resume, references and requirements. Write Dept. 4172, P.O. Box 1633, Indianapolis 6, Ind.

RABBI - TEACHER Required by small community in Ontario. Position open in September, 1961. Must be able to teach all grades, act as Rabbi, perform as Bar Mitzvah and Baal Koreh. Starting salary \$5,000 plus living accommodation. First reply should contain full particulars, experience and references. Reply to Dept. 4141, P.O. Box 1633, Indianapolis 6, Indiana.

WANTED: CANTOR - TEACHER for Traditional Synagogue in southwestern Jewish community. Please include references, age, experience and salary expectations. (Advise if other qualifications as Shochet, Baal Koreh, etc.) Write Dept. 4171, P.O. Box 1633, Indianapolis 6, Ind.

RABBI - TEACHER — Married, wanted by Conservative New England community, 65 families. College town. Salary \$7,000. Write Dept. 4154, P.O. Box 1633, Indianapolis 6, Ind.

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A PERMANENT CANTOR

Applicant must be Shomer Shabbat with good background in Hebrew learning. He should be about 40 years of age or younger; of modern men and speak English fluently. Must be a good musician capable of training a choir. Replies with recent photographs and all pertinent information as to education, experience and references to Dept. 4136, P.O. Box 1633, Indianapolis 6, Ind.

Dov Joseph Hits Dewey Stone Group Debt Plan

Jewish Agency treasurer, Dr. Dov Joseph, has criticized the newly-formed Jewish Agency for Israel, Inc., for cutting the budget to be spent in Israel in order to repay loans in the United States.

Joseph announced that the Jewish Agency expects to receive 63 million pounds from the U. S. in 1961, roughly 35 million dollars, which is Joseph 25 million pounds less than last year.



Dewey Stone, chairman of the American group would not comment on Joseph's criticism. The POST and OPINION learned, however, that the American group does not want to enter into a public squabble with Joseph prior to their meeting with Federation and United Jewish Appeal leadership on the debt liquidation problem next month. The present UJA goal is \$72 million, out of which about \$51 million is earmarked for the Jewish Agency in Israel. Joseph claims that he will only get \$35 million with the rest being used to pay interest and principle on previous loans made when the Jewish community in the United States

did not raise as much as was needed for immigration and absorption needs and other projects it supports in Israel. Joseph also angrily charged that all the fine resolutions passed at the recent World Zionist Congress will not be implemented at all, due to the curtailed budget.

The overall budget was cut from 198 million pounds last year to 184 million pounds this year (April, 1961, to April, 1962)

Everything in the budget was cut except for two allocations. One was the amount to be used to repay loans and interest set at 50 million pounds and the second was an increase of 400,000 pounds for activities in the United States.

Isidore Hamlin, executive director of the American section of the Jewish Agency, explained when asked what the increase for U. S. activities was to be used for, that there was no increase at all and that, in fact, the allocation for U. S. activities was cut.

The item in the budget announced in Jerusalem that makes it seem that we are getting 400,000 more is really a bookkeeping arrangement. The budget announced the treasurer in Jerusalem indicates that U. S. activities will use one million fifty nine thousand pounds as against seven hundred twenty four thousand

sand pounds last year. Hamlin listed the activities of the American section as aliyah, patwa, Latin American division service, Kol Zion radio, press section, executive, publication services, German Claims Dept., Israel students, and Shlachim Depts.,

The total budget of 184 million pounds is broken down as follows: Youth and Hechalutz 4.27 million (same as last year) education and culture 1.594 million (same) Torah education and culture 837,000 (same) a reserve item for the three above depts. 500,000. Immigration 10.95 million (last year 11.509 million) Absorption dept. 10.615 million (last year 11.5 million) Immigrant housing 13.5 million (last year 19.5 million) Settlement 58 million (last year 72 million).

Also Youth aliyah 9.57 (last year 9.8 million) Economic dept. 1 million (same constructive projects run by various parties) 3.065 million (until creation of Jewish Agency, Inc., this was allocated direct from the U. S.) Information and Kol Zion Lagola 1.096 million (same) organization dept. 850,000 (same) Binyanei Haoomah 300,000 (same) repayment of debts 49.9 million (last year 39.7 million) Jewish National Fund 2.6 million (last year 3.5 million) Keren Hayesod 1.15 million (same). Activities in the United States 1.059 million (last year 724,000).

Rabbi Was 'Father Krohn' To Admiring Community

PHOENIX, Ariz. (P-O)—When a rabbi displays the mantle of Isaiah and Amos in discharging his responsibility as spiritual director, educator and civic leader what happens?

THE COMMUNITY in which he lives manifests its warm feeling of affection, respect and admiration for him by simple and direct measures of recognition so that his kind, thoughtful, productive and considerate years may be long remembered.

Such is the story of a dedicated rabbi — Abraham Lincoln Krohn — who bore proudly and most deservedly — the name conferred upon him prophetically at the time of his birth in Montclair, New Jersey, January 6, 1893, by hopeful parents.

THEIR HOPES were not destined to disappointment. When Rabbi Krohn died November 23, 1958, his achievements in many fields of human and humane advancement stood as the monument to a life highly creditable to the man for whom he had been named.

The rabbi was known as "Father Krohn" in this community, which is naming a new public housing development after him as an earnest of its appreciation for his tireless efforts on behalf of slum clearance and low rent public housing for all low income groups in Phoenix.

THE HOUSING Authority of the City of Phoenix, announcing its intention to honor him in the naming of its newest development, stated:

"At its regular meeting in August 1960, the Board of Commissioners of the Housing Authority unanimously agreed that the late Dr. Abraham Lincoln Krohn should be the personage

whose memory this Authority would choose to honor in naming its latest housing project.

"DR. KROHN not only contributed outstanding service in the conduct of his religious duties but also contributed to the betterment of the community through his untiring efforts as he served in practically every civic agency existing in Phoenix and the State of Arizona.

"Dr. Krohn was a man of unusual talents and expended every effort for the betterment and common good of every individual and segment of society where betterment could be sought. He was most popular with all civic groups and because of his widespread accomplishments as a man and civic leader, he was commonly introduced and referred to as 'Father Krohn.' Our Housing Authority feels indeed honored to be able to have his well-known name as that designated on our next Housing Project which will consist of 316 low-rent dwelling units."

The development is scheduled to be completed in August 1962.

DR. KROHN studied at New York University and Columbia University. In February 1926 he became rabbi of Temple Sholom, Plainfield, N. J. In September 1931 he became rabbi of Temple Albert, Albuquerque, New Mexico. In 1938 he came to Phoenix as spiritual director of Congregation Beth Israel.



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Pope Prefers Religious to Secular Jewish Reps. for Vatican Parley

LONDON (P-O) — Dr. Nahum Goldmann and other secular leaders have been rejected as possible participants in the Ecumenical Congress it was indicated by a spokesman of the Pope. If Jewish observers were to take part in the deliberations the Pope would want them to be experts in Jewish law and religion, it was asserted.

According to an article in the London Jewish Chronicle from the paper's Rome correspondent, the Vatican ruling was spelled out to a leading Rabbi.

Last November, Dr. Goldmann in talks with a Vatican Cardinal, asked about the possibility of Jewish participation in the Congress so that they could request that prayers harmful to Jews be deleted from the Catholic liturgy.

Dr. Goldmann had also requested that Catholic schools include in their curriculum some instruction that would put Jews "in more positive light."

The rabbi who recently received the Vatican ruling, said he was asked by Vatican officials whether Dr. Goldmann and the presidents of various American Jewish organizations, who have also conferred with the Vatican, were authorized to speak in the name of the Jewish people. The rabbi replied that no one has that right. The leaders, he added, only expressed the opinion of the group or organization with which they were connected.

The Vatican spokesmen said that the Pope was certainly aware that it was not the Jews who had crucified Christ and that no negative opinions about the Jews should be put before the public or students.

But the whole matter, these

spokesmen asserted, was an internal church matter. Should it be considered necessary to take advice from Jewish representatives, the spokesmen added the Vatican would take it only from experts in Jewish law and religion.

Orthodox and Conservative Jewish leaders in the United States have opposed the idea of rabbi's participating in the Ecumenical Congress. The rest of the Jewish community has been waiting to see if an invitation to participate is forthcoming. They will decide on their position

when, and if, such an invitation is issued.

RABBI ELECTED

Rabbi Herschel Schacter, spiritual leader of Moshulu Jewish Center, the Bronx, has been elected president of the Yeshiva University Rabbinical Alumni. He succeeds Rabbi Israel Miller, of the Kingsbridge Heights Jewish Center, the Bronx. Rabbi Schacter is active in the Rabbinical Council of America, the Religious Zionists of America, the Jewish Welfare Board and the Bronx Council for Jewish Education.

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